THE SICK-MANS COVCH.

A
SERMON PREACHED
before the most noble Prince
HENRIE *at Greenewich,*
Mar. 12. *An.* 1604.
BY
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TO THE RIGHT Honourable my very good Lord, Sir Edward Denny, Knight Baron of Waltham, grace and peace.

Right Honourable, being appointed to preach the laſt Lent, I deliuered ſo much as filled vp the ordinary time of an houre: but that was ſcarce halfe this Sermon. I vttered no more, to auoid the offence of the hearer; I write no leſſe, to procure the profit of the reader. For as tediouſnes without regard of due time, eſpecially in ſo high a preſence, ſooneſt offendeth: ſo fulnes, where the reader may peruſe more or leſſe at his pleaſure and leiſure, beſt of all edifieth. Therefore I thought good in publiſhing this Sermon rather to inlarge it to the comprehenſion I had conceiued and meditated in my minde, then to ſcant it according to that ſtrict compaſſe of time which I was tied to in the pulpit. For by this meanes all that will

vouchsafe to looke into it, may make their profit thereby. They which were present by vttering the whole, whereas they heard but halfe: they which were absent, by hauing the preachers meaning, though they bee vnacquainted with his affection. And yet perhaps it may please God to blesse this poore exercise to diuers heauenly minded men in such sort, as they may take occasion by some things here intimated, not onely to conceiue more then they find directly specified, but also to be more diuinely inspired & sweetly affected, the it pleased God to vouchsafe mee of his grace, either at the preaching or penning of it. Howsoeuer, seeing this discourse exhorteth principally to repentance and patience in the time of sickues, & to a preparation of our selues by a good life vnto a happie death, which is a doctrine most necessarie in this great mortality, that hath lately bin, and is yet feared: especially also for that the greatest part of it I neuer preached any where, but onely penned in my study, I thought my selfe so farre bound in duty to this blessed Church wherein wee liue, as not to hide it in a napkin, but according to the Apostles rule, if I haue found comfort my selfe by some meditations here opened, then to comfort them that are afflicted by the same comfort wherewith

wee

we our ſelues haue bin comforted of God. And bethinking mee of one vnder whoſe protection it might paſſe in publicke, I thought beſt to make bold with your Lordſhip. For though all ſorts peradventure may bee fitted with ſome thing or other in this plaine ſermon, which they may make vſe of, yet thoſe I am ſure will conne me moſt thanke for my well meaning endeauour, which haue had moſt experience and triall of Gods louing mercie in this kind. Now your good Lordſhip hauing bin deliuered more then once or twice from dangerous ſickeneſſe, haue learned ſuch patience, ſuch meekeneſſe, ſuch vnfeined repentance, ſuch true mortification: ſuch aſſurance of Gods loue, ſuch confidence in Chriſt, ſuch other good vertues of a right ſanctified ſpirit, by this fatherly viſitation of the Lord which is not wanting, euen oftentimes to his deareſt childrē, as you could neuer haue learned, at leaſt wiſe in the ſame meaſure, in health. Beſides, I haue bin ſo eſpecially beholding to your honour, euen ſince you were firſt of S. Iohns colledge, that I could not ſatisfy my ſelfe with the inward duty and thankefulneſſe towards you which I haue euer faithfully laid vp in my breaſt, except I alſo ſhewed the ſame by ſome ſuch outward teſtimony, as might cleare mee to you and the world of vn-

gratefulnes. Wherefore I doe so presume to dedicate this small labour to your good acceptance, as withall I heartily desire all those that shall receiue edification thereby, to pray together with me for the continuance of your Lordships good health and welfare, that long you may euen in this world enioy this your late honourable addition, and all other good gifts of God, and fauours of our gratious Soueraigne to the benefit of this Church, and common wealth. From Cambridge the 28. of Iune, 1605.

Your Lordships euer
to command,

Thomas Playfere.

The quotations in the margent with figures, were, or should haue bin, deliuered at the preaching: the rest with lesters, are only for the printing.

THE SICKE Mans Couch.

PSAL. 6. VER. 6.

I water my Couch with my teares.

NOthing is more delightſome then the ſeruice of God, and loue of Vertue: nothing more full of griefe & ſorrow, then ſinne, Gods commaundements are not heauie (*a*) yea, his yoke is eaſie, and his burden light (*b*.) On the other ſide, how deepely ſinne woundeth the very conſcience, the Heathen Orator confeſſeth, ſaying, I will not buy repentance ſo deare (*c*.) Agreeable to that of the Apoſtle, What fruite haue you of thoſe things, whereof you are now aſhamed?

a 1. Ioh. 5. 3
b Mat. 11. 30.

c *Non tanti pœnitere Demoſth.*

med? For the end of thoſe thinges is death (*d.*) Looke how the Iſraelites wearied themſelues in clay and bricke, without any profite or reward, nay when they had done their very beſt, they were by *Pharaos* Taskemaſters well beaten for their paines[e]. Euen ſo the world, the fleſh, the diuell, as rigorous taskemaſters incite men to ſinne, but all the reward they yeeld them, is onely mortall & immortall griefe. And as the ſea roareth & foameth, and neuer is at reſt[f], after the ſame ſort, the wicked are like the raging ſea, foaming out their owne ſhame[g], and neuer reſt, till hauing made ſhipwracke of faith[h], they bee drowned in perdition and deſtruction. They which worſhip the beaſt, haue no reſt day nor night (*i.*) Now what beaſt ſo cruell as ſin? which not only killeth the body, as a beaſt doth but ſlayeth the ſoule[k], yea, it deſtroyeth both body and ſoule in hell[l]. Therefore this indeed is the beaſt, which depriueth all thoſe that ſerue it, of liberty and reſt. Of whome the Prophet *Ieremie* writeth thus; [m] They haue taught their tongues to ſpeake lyes, and they take great paines to doe wickedly.

d Rom. 6. 21

e Exod. 5. 14.

f Eſa. 57. 20

g Epiſt. Iud. 13

h 1 Tim. 6. 9.

i Reu. 14. 11.

k Sap. 1. 11.

l Math. 10. 10

m Ier. 9. 5.

This.

This, holy King *Dauid* had good experience of. Namely, that in ſinne, there is nothing but ſorrowes and paines, For lying here ſicke in his bed (*l*,) and feeling this ſame ſickneſſe to bee a ſtroke of gods heauy hand for his offence, hee cries God heartily mercy and ſayes. Haue mercie vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed. My ſoule alſo is ſore troubled, but Lord how long wilt thou delay? Now that his ſoule is ſore troubled, he proueth in this preſent verſe; I am wearie of my groanings, euery night I waſh my bed, & water my couch with my teares. The ſoule muſt needes be ſore troubled, which is ſo grieuouſly tormented. Eſpecially in the wordes of my Text, by three notable amplifications, he ſheweth how ſerious and ſyncere his repentance is. Firſt, ſaies he, Not onely I waſh, but alſo I *water*: ſecondly, Not onely my bed, but alſo my *Couch*: thirdly, not only with my groanings, but alſo with my *teares*. *I water my couch with my teares.*

l Herevpon I entitle this Sermon. The ſicke mans Couch.

Theſe will be very godly and ghoſtly meditations. The rather, in this time of Lent. Onely the worſt, I doubt, will bee mine.

l In the ſermon intituled The meane in mourning.

mine. For that hauing diſcourſed at large of this doctrine elſewhere (*l.*) I can not now cull out the choiſeſt matter, but muſt bee faine to gather together ſuch fragments as were then left. *I water my couch with my teares.*

The firſt amplification is in this word, *I water*. Not onely *I waſh*, but alſo I *water*. The faithfull ſheepe of the great Shepheard, goe vp from the *waſhing* place euery one bringing forth twinnes, and none barren among them (*m.*) For ſo *Iacobs* ſheepe hauing conceiued at the watering troughes, brought forth ſtrong & particoloured lambes (*n.*) *Dauid* likewiſe who before had erred and ſtrayed like a loſt ſheepe (*o.*) making here his bed a waſhing place, by ſo much the leſſe is barren in obedience, by how much the more hee is fruitfull in repentance. In *Salomons* temple ſtood ten Caldrons of braſſe, to *waſh* the fleſh of thoſe beaſts which were to be ſacrificed on the Altar (*p.*) *Salomons* Father, maketh a *water* of his teares, a cauldron of his bed, an Altar of his heart, a ſacrifice, not of the fleſh of vnreaſonable beaſts, but of his owne body, a liuing ſacrifice, which is his reaſonable ſeruing of

m Cant. 4. 2.

n Gen. 30. 38.

o Pſ. 119. vlt.

p 1. Reg. 7. 38

of God (*q.*) Now the Hebrew word (4) here vsed, signifies properly, To cause to swimme, which is more, then simply to *wash*. And thus the Geneua translation readeth it, I cause my bedde euery night to swimme. So that as the Priests vsed to swimme in the molten Sea (5,) that they might bee pure and cleane, against they performed the holy rites and seruices of the temple: in like manner the princely prophet *washeth* his bedde, yea hee swimmeth in his bedde, or rather hee causeth his bedde to swimme in teares, as in a sea of griefe and penitent sorrow, for his sin. Neither were this so much to bee wondered at, but that he frames the amplification thus; Not onely I *wash*, but also I *water*. Watering in Scripture is attributed to sundry things. The holy Ghost watereth. Except a man bee borne againe of *water*, and of the holy Ghost (*r*) because the holy Ghost purgeth & cleanseth like water. The word watereth. *Paul* planteth, *Apollo watereth*, but God giues the increase (*s.*) Baptisme watereth. Which was prefigured in the *water* of Noahs flood (*t*,) and more plainely in the *water* that came out of Christs side (*u*) Repentance

q Rom. 12.1.
(4) *Askch.*
(5) 1. Reg. 7. 27.
r Iohn 3.5.
s 1. Cor. 3.6.
t 1. Pet. 3.21.
u Ioh. 19. 34.

pentance watereth. As in this place, I water my couch with my teares. Out of Eden went a riuer to water the garden (6) but *Dauids* eyes gush out many riuers of water (x,) to *water* his couch with his teares. As in Sicilia there is a fountaine called *Fons Sibi*, out of which at mid day when the sunne is neareſt, floweth colde water, at midnight when the Sunne is fartheſt of, floweth hot water (y:) ſo the Patriarch *Dauids* head is full of *water* (z) and his eyes a fountaine of teares, who when hee enioied his health, as the warm ſun ſhine, was colde in confeſſing his ſinnes, but being now viſited with ſickneſſe, his reines chaſtiſing him in the night ſeaſon (a,) is ſo ſore troubled and withall ſo hotte and ſo feruent, that euery night hee waſheth his bedde, & watereth, nay euen melteth his couch with teares. For this Hebrewe word (7,) is diuerſely tranſlated alſo as well as the other. The beſt learned interpretors (b) tranſlate it *Liquefacio*, I melt. And then the meaning is, I water my Couch ſo thoroughly, that I make it melt with my teares. We ſee yce and ſnow ſwim a while in the water, but anon after they melt away:

6 Gen. 2. 10.

x Pſ. 119. 130

y *Pomponius Mela.*

z Ierem. 9. 7.

a Pſalm. 16. 7.

7 *Amſch*

b *Buceruſ Tremellius, & alii*

away: right ſo the holy kings heart in middeſt of his breaſt is euen as melting waxe(c) yea his very couch beeing renſed and ſteeped in teares, melteth away as ſnowe before the ſunne. Neither yet doth hee thinke himſelfe cleane enough for all this, but ſtill bewailing his offence, hee ſaies with bleſſed *Iob*,(8) Though I waſh my ſelfe with ſnowwater, and purge my hands moſt cleane, yet ſhalt thou plunge mee in the pitte, and mine owne cloaths ſhall make me filthie.

c Pſa l. 32. 14.

(8) Iob. 9. 30.

Hence wee may learne two ſpecial points for our inſtruction. One is, that our repentance muſt bee continuall. For the Pſalmiſt hauing ſaid before, (9) I haue been weary of my groanings, addes hereat the laſt, (10) *I will water my couch with my teares.* I haue bin weary; and, I will be weary. or, I haue watered, and I will water: implyes a perpetuity of repentance. Wee read it commonly in the Pſalme thus: The mouth of all wickednesſe ſhall be ſtopped(a.) Which is true, firſt in this life: where ſeeing before their eyes ſo many examples of Gods prouidence & protection ouer his children, if they will not praiſe him, yet they ſhall be enforced,

(9) *Laboraui in gemitu meo*
(10) *Stratum meum rigabo vulg.*

a Pſal. 107 42.

forced will they nill they, at least wise to hold their peace, and not blaspheme him. Then at the day of iudgement. For that guest, who when the king asked him, why he wanted a wedding garment, was altogether speachles (*b*), though hee be but one, yet is a patterne of all, and sheweth what a pitifull case all the wicked shal be in at that day, when their mouthes shall be stopped, hauing not a word to say for themselues. But it might as wel out of the originall bee translated thus; (*c*.) The mouth of all wickednes is stopped. For foolish men are plagued for their offences, and because of their iniquities (*d*). Because they rebell against the words of the Lord, and lightly regard the councell of the most high (*e*). Therefore many times their fruitfull land maketh hee barren for the wickednes of them that dwel therin. (*f*) Yet so foolish are they, that they will not once open their mouth to confesse, either their owne wickednesse, or Gods goodnes. Their mouthes are so stopped, that they will neither cry to the Lord in their trouble, that so they may be deliuered from their distresse, nor yet when they are deliuered, praise the Lord for his

b Mat. 22. 12.

c Kaphcizah. Hebr. Ilbeassemath. Chald. Omnis iniquitas contrahitos. suum Muscul. Oppilabit: in margine, Oppilauit Vulg.

d Vers. 17.

e Vers. 11.

f Vers. 34.

his goodneſſe, and declare the wonders that hee doth for the children of men. The ſtopping of their mouth then, is a double, both ſinne in them, and puniſhment to them. A double ſinne, becauſe they open it not, to crie vnto the Lord for deliuerance, or to reioyce in the Lord, and to praiſe him after deliuerance. A double puniſhment, becauſe for their not praiſing God, their mouthes ſhall be ſo ſtopt that yet they ſhall not blaſpheme him; and for their not diſpraiſing themſelues, and confeſſing their ſinnes, and repenting, and crying to God for pardon, they ſhall haue nothing, though they would neuer ſo faine, at the laſt to ſay for themſelues. Whereby we ſee that wicked mens mouthes ſhall be ſtopped, becauſe they haue bin ſtopped. Seeing if they had bin open in this life to accuſe their owne ſelues for their ſinnes, then they ſhould be open alſo at the day of iudgement, being excuſed by the Lord. But, becauſe they haue bin ſtopt here to couer theyr ſinne, therefore they ſhall be ſtopt hereafter to diſcouer theyr ſhame. Now if the wicked ſhall haue hard happe hereafter, when their mouthes ſhall be ſtopped, becauſe

cause they haue hard hearts here, where their mouthes haue been stopped: then consequently the godly must at no time stop, eyther their mouthes from confessing, or their eyes from bewailing their sinnes. *Tertullian* (*a*) sayeth of himselfe that hee is (*b*) a notorious sinner (*c*) and borne for nothing but for repentance, he that is *Omnium notarum peccator*, soyled with euery sinne, must be *Omnium horarum pœnitens*, assoyled euery houre of his sinne. And he that is borne for nothing but for repentance, must practise repentance as long as he liues in this world, into which he is borne. Not sayes *Hilary*, (*d*), as though wee should continually sinne, that we might continually repent (*e*,) but because it is very behoofefull for vs, that that sinne, which we know well is already released by the Lord, should yet still be confessed by vs. For by this meanes, the merites of Christ are continually imputed vnto vs, which wee by our sins had iustly deserued to bee depriued of: & moreouer, though in some sort we be sure of pardon already, yet the daily exercise of true repentance maketh our vocation and election more & more sure

a Dr Pœni. tentea. In fine
b Omnium notarum peccator
c Et nulli rei nisi pœnitentiæ natus.

d In Psa. 135. Quod peccandum semper sit, confitendum.
e Sed quia peccati veteris & antiqui vtilis sit inde fessa confessio.

ſorowvnto vs (*e.*) In this ſenſe the Pſalmiſt ſayes againe (19,) I will acknowledge my ſinne, and mine iniquity. I haue not hid, I haue not ſtopt my mouth, and I will not ſtop my mouth: I haue not hidde mine iniquity, and I will not hide mine iniquity; a continuall repentance. As it is here alſo, I haue bin weary, and I wil be wearie, I haue watered, and I will water: *I water my couch with my teares.*

e 2. Per. 1. 10, 19 Pſal. 32. 5. *Notum facem non diſſimili.*

The other point which we may hence learne, is this, That our repentance muſt alwayes be ioyned with a purpoſe of new obedience. I haue bin wearie of my groanings, ſaies hee, that he is ſure of, and that that is paſt. But though he haue bin wearie, yet indeed he is not wearie, ſeeing he purpoſeth twice as much as hee hath performed. For, for one performance *Laboraui*, that is paſt, here are two purpoſes. *Lauabo*, and *Rigabo*, that are to come. I haue done it already, ſayes he, ſo, ſo, but if I liue longer, I will doe it oftner, and better. I will waſh my bed, and *I will water my couch with my teares.* So that the greateſt righteouſneſſe of the ſaints in this life, conſiſteth rather in a dayly deploring of their ſinnes, and in a faithfull purpoſe to

amend, then in any eminent and abſo-
lute perfection (*f*.) Not that we ought to
ſerue God by halfes as it were, with pur-
poſes and intents, but that hereby the vn-
perfitnes of our obedience may appeare,
which though it be as much as wee can
doe, conſidering the weaknes of our abi-
litie, yet it is not halfe ſo much as wee
ought to doe, conſidering the excellencie
of Gods law. Wherefore I ſhew now, not
what ſhould be, but what is, becauſe the
beſt obedience of ours that is, is not ſo
much as the leaſt part of that which
ſhould be. Harken I pray you attentive-
ly to that which S. *Paul* writeth (20,) To
will is preſent with me: but I finde no
meanes to performe that which is good.
For the good which I would doe, that do
I not: but the euill which I would not
doe, that doe I. Now if I do that I would
not, it is no more I that doe it, but ſinne
that dwelleth in me. Where the Apoſtle
plainely diſtinguiſheth betweene theſe
two, to will good, and to performe good.
And the one he ſayth is preſent with him
but the other he can no where find. Now
if ſo choſen a veſſell (*g*,) will much more
good, then he can performe, then queſti-
onleſſe

f *Noſtra iuſtitia tanta eſt in hac vita, vt potius Peccatorũ remiſſione conſtet, quam perfectione virtutum. Auguſt. de Ciuit Dei. l. 19. c. 27.*

20 Rom. 7. 19

g Act. 9. 15.

onleſſe wee that are farre inferiour, pleaſe God, rather by a willing purpoſe to doe good, then by any full performance of that which we purpoſe. Againe, whereas he ſayes, If I do that I would not, it is no more I that doe it, but ſinne that dwelleth in mee; he meaneth not to excuſe or extenuat his fault any way, but to ſhew that the principall ſcope and intent of his heart is to ſerue the law of God, howſoeuer contrarie to his intent by the violence of his fleſh, hee be driuen to ſerue ſinne. And therefore he ſayes, The good which I would, that doe I not: but the euill which I would not, that doe I. Inſinuating hereby, that the regenerate man being not wholly fleſh, nor wholly ſpirit, but partly fleſh, and partly ſpirit, as hee is ſpirit would do that good, which as he is fleſh hee doth not, and as he is fleſh doth that euill, which as hee is ſpirit, he would not. Which makes him alſo ſay (21) *Studeo*, I ſtudie, or I endeauour my ſelfe to haue alway a cleare conſcience, towarde God and man. Hee ſpeaketh not of his Apoſtleſhip, in which he was immediately inſpired, and continually directed by the ſpirit. For touching that hee ſaies elſe-

21 Act. 24. 16

where (22.) I am guiltie to my ſelfe of nothing (*k*.) But out of the compaſſe of his Apoſtolicall calling, hee dares not warrant that hee hath a cleare conſcience every manner of way, but onelie that he ſtudieth or endeoureth to haue a cleare conſcience. So his fellow Diſciple *Barnabas* exhorteth them of *Antioch*, that with purpoſe of heart, they would cleaue vnto the Lord (23.) For as long as wee liue in this Tabernacle, ſinne cleaueth ſo faſt to vs (*i*.) that wee can not conſtantly cleaue vnto the Lord (*k*.) Notwithſtanding at leaſt wiſe in purpoſe of heart it is good for vs to ſhake off all ſinne, & onelie to hold vs faſt vnto God (*l*.) But this our Prophet, euen in one Pſalme, to wit, the hundred and nineteenth, affoordeth vs manie pregnant Teſtimonies to this truth. (24.) I haue applyed my heart to fulfill thy ſtatutes alwaies, euen vnto the end. Though he cannot fulfill Gods law as well as he would, yet as hard as he poſſiblie can he plies it, and applies his hart to it (25.) O Lord thou art my portion, I haue determined to keepe thy wordes. Marke yee this. He cannot ſay, hee hath euer kept the word of God in deed, but

22 *Nihil mihi conſcius ſum.* h. 1. Cor. 44.

23 Act. 11. 23

i Heb. 12. 1

k 1 Cor. 7. 35

l Pſalm. 73. 28

24 Verſe 112

25 Verſe 57.

yet

yet becauſe his hearts deſire is earneſtly bent that way, hee ſaies, I haue determined to keepe thy wordes. (26) I haue ſworne and am ſteadfaſtly reſolued, to keepe thy righteous iudgements. O louing heart to God. O loathing heart to his ſinnes. O zealous, O fiery wordes. I haue ſworne, and am ſtedfaſtly reſolued to keepe thy righteous iudgements. *Iurani & Statui.* This iuror hauing ſworne himſelfe to Gods ſtatutes to keepe them, yet is the fore man of the queſt to giue in a verdit againſt his owne ſelfe, that he hath not kept them. So that *Dauids Statue* is all one with *Pauls ſtudee*, and therfore though wee may perhaps, and alas, do daily (God forgiue vs) tranſgreſſe theſe righteous iudgements, yet our holy oath, our ſolemne vow, our aſſured promiſe, our ſtedfaſt reſolution, is, I hope, I am ſure ought to bee, to the contrary. For after our firſt converſion and vnfained repentance, as wee can neuer ſatisfie God, ſo we muſt neuer ſatisfie our ſelues. Seeing the beſt thing that is in vs, is no great performance of any good, God wot, but

(26) 106. ver.

only a ready will to doe good: a ſtudious endeauour to haue a cleare conſcience: a purpoſe of the heart to cleaue vnto the Lord: an applying of the heart, to fulfill Gods ſtatutes: a ſetled determination to keepe Gods words: a ſteadfaſt reſolution to keep Gods righteous iudgements. As we may ſee in this place: *Laboraui*, I haue bin weary of my groanings. That is true. I but I purpoſe to doe much more hereafter. *Lauabo* and *Rigabo*, I will waſh my bed, and I will *water* my couch. *I water my couch with my teares.*

The ſecond amplification is in this word, my *couch*. Not onely my *bed*, but alſo my *couch*. The bed is a place of reſt. Eſpecially that floriſhing *bed* (27,) where in the heauenly huſband giueth his well-beloued ſleepe (m) Yet as the darkeneſſe is no darkeneſſe to God, but day and night are both alike to him (n) ſo the *bed* is no bed to *Dauid*, but it and out of it, to him are all one. Therefore hee may well complaine with poore afflicted *Iob* (28); when I ſay, my couch ſhall relieue mee, and my *bed* ſhall bring comfort in my meditation; then feared ſt thou mee with dreames, and aſtoniſhed me with viſions.

(27) *Floridus lectulus.* Cant. 1. 15.

m Pſal. 121. 7. 3

n Pſal. 137. 12

(28) Iob. 7. 15

Now

Now the fearefulleſt viſion of all, which moſt aſtoniſhes him, and holds his eies waking(o), and enforce him to waſh his *bed* with his teares, is the horrible ſight and grieuous remembrance of his ſinnes. Neuertheleſſe the amplification is much enlarged by that he ſaies, not onely my *bed*, but alſo my *couch*. For there is as I take it, a double difference betweene theſe two. Firſt, a bedde to ſleepe in by night: a *couch* is to ſleepe vpon in the day time. As *Mephiboſheth* at noone in the heate of the day ſlept vpon a *couch*, (p) And *Dauid* in the afternone roſe from ſleeping on his *couch*(q), when he firſt ſaw *Vrſahs* wife. Then againe, a bed is ſtanding and higher: a *Couch* is like a pallet, either vpon the bare flower, or els very neare it. As in *Salomons* bed chamber,(r) the bedde was of golde, the *couch* whereby he ſtept vp to his bed, of purple, (19) *Dauid* alſo ſaith,(ſ) I will not climbe vp into the bed of my *couch*(30) as much to ſay as, into that bed, to which I aſcend by a pallet or *couch*. So that his ſoule no queſtion was ſore troubled, whenas lying licke in bed he wept ſo aboundantly, that with his teares, not onely hee waſh his

o Pſal. 88. 9.

p 2. Sam. 4. 5.

q 2. Sam. 11. 2

r Cant. 3. 10.

(29) *Reclinatorium aureum, Aſcenſus purpureus.*

ſ Pſal. 132.

(30) *Non aſcendam in lectum ſtrati mei*

bed wherein he himſelfe lay, but watred his *couch* alſo, which couch lay beneath or beſide his bed. That pretious oyntment was ſure very liquid, which did runne downe from *Aarons* head to the skirts of his garments. (*t*) That current of teares was very ſwift, which ſtreaming from *Marie* Magdalens face, was ſufficient to waſh Chriſts feet (*u*). That bloody ſweate was very painfull, (31) which bathed our Lords body all ouer, and beſides trickled downe (*x*) to the ground. *Axa* requeſted her father *Caleb* to giue her a bleſſing. For ſaith ſhee, thou haſt giuen mee the ſouth countrey, giue mee alſo ſprings of water. And he gaue her (32) the ſprings aboue, and the ſprings beneath. This ſame bleſſing and gift *Dauid* likewiſe had here obtained of God. For his waſht bed was a ſpring aboue, and his watred *couch* a ſpring beneath. Euen as the ointment, vpon *Aarons* head was a ſpring aboue, vpon the skirts of his garments a ſpring beneath: and the teares, vpon *Maries* face were a ſpring aboue, vpon Chriſts feete a ſpring beneath: and the ſweate, vpon our Lords bodie was a ſpring aboue, vpon the ground a ſpring beneath. So here,

I ſay,

t Pſal. 133. 2.

u Luk. 7. 38

(31) Luk. 22. 44. *Deſcendentes in terram.*

(32) Ioſ. 15. 19 *Irriguum ſuperius, & irriguum inferius.*

I ſay, is, *irriguum ſuperius, & irriguum inferius*, a ſpring aboue, and a ſpring beneath: I waſh my bed, and *water my couch with my teares.*

Hence wee may learne one very excellent good leſſon. That we ought in the ſame kinde and ſort as we haue ſinned, if it bee poſſible, to make ſome part of amends for our ſin. *Dauid* had hainouſly tranſgreſſed againſt God vpon his couch, where hee committed adulterie. Therefore that in the ſelfe ſame place, where before hee had bin ouercome by the diuell, he might erect an eternall monument of his victorie and triumph ouer the diuill, he ſaies here; *I water my couch with my teares.* In the very ſame couch God is as highly now honored, as he was before offended. Becauſe *Dauid* did before pollute it by adulterie, but now he doth ſanctifie it by repentance. So the Iſraelites 33), once pluckt off their earings to make a golden calfe; but anon after, repenting them, they offered their earings to the building of the temple. And ſo with the ſame Iewels, wherewith they did erect Idolatrie, now they maintaine Gods ſeruice. *Zacheus* (34) beeing a Publican, no doubt

33 Exod. 35, 23.

34 Luk. 19. 8

doubt got much of his goods by plaine bribery and extortion: but not long after, he reſtored all againe fourefold, and ſpent of his wealth very frankly & bountifully, to giue Chriſt a friendly welcome, and kinde entertainement in his houſe.

(56) Luk. 7. 38. That ſinnefull woman (35) of whome I ſpake euen nowe, neuer tooke halfe ſo much delight in entiſing her louers with her beautifull lockes, as now ſhee is glad with all her heart to wipe the very feete of our Sauiour with them. A worthy example of this we haue in our owne ſtories.

y See Maſter Fox his book of Martyrs. Archbiſhop Cranmer (y) of bleſſed memory, could neuer ſatisfie his conſcience after his recantation, till hee had burnt that hand to aſhes which ſubſcribed. And ſo hee tooke a holy reuenge of himſelfe, as

2 a. Cor. 7. 11 Saint *Paul* willeth vs (z) by ſuffering in a manner two martyrdomes, one after the other. One, which he put himſelfe to, by burning firſt his right hand: the other, which the Papiſts put him to, by burning afterward his whole body. And ſo that conſtant and faithfull right hand of his neuer ſo much diſhonoured God by his ſubſcription with inke to the bil, as it did honour God by his inſcription with blood

bloud in the fire. The Apostles wordes are generall,(*a*) As you haue giuen your members seruants to vncleannes to commit iniquity, so now giue your members seruants vnto righteousnes in holines. Euen as the Israelites gaue their Iewels, & *Zacheus* gaue his goods, and *Marie* gaue her hayre: and *Cranmer* gaue his hand. Yet we read (*b*) that *Origen* made himselfe an *Eunuch*: *Democrites* put out his own eyes: *Crates* cast his money into the sea: *Thracius* cut downe all his vines. *Dauid* did not so. Hee kept the same *Couch* still, and onely changde his mind. As for *Origen*, strange it is, that peruerting so many other places by Allegories, onely he should peruert one place, by not admitting an Allegorie. For our Lord commanding to cut off the foote, or any part of the body which offendeth vs (*c*,) doth not meane wee should cut it off with a knife, but with a holy and a mortified life. Therefore *Origen* was iustly punished by vsing too little diligence, where there was great need, because he vsed too great diligence where there was litle need (*d*). How much better did *Ioseph*, (*e*) who being assaulted by *Putiphars* wife, did not any

a Rom.6.10.

b *Euseb. histo. Eccles.6.c.8.*

c Marke 9. 47

d *Ita euenit, vt cum aliquid vbi non oportet adhibetur, illic vbi oportet negligatur. Tertul. libro de Pœnitentia initio.*

Gen.39.10.

any waie maime himſelfe, but ſtill kept his body vndefiled as the temple of the holy ghoſt? And ſo pleaſed God, as well then in chaſt ſingle life, as in chaſt matrimonie afterwards. What ſhould I ſay of *Democritus*, who was blinded before hee was blinde? *Tertullian* writeth thus of him, (39) *Democritus* putting out his owne eyes, doth by that verie remedie which hee vſeth againſt incontinencie, profeſſe the greateſt incontinencie of all. (37) But a Chriſtian needs not put out his eyes for feare of ſeeing a woman: for howſoeuer his bodilie eye ſee, yet ſtill his hart is blinde againſt all vnlawfull deſires. Here *Tertullian* vſeth two very pithie and graue reaſons. One is this; The putting out of the eyes is not a bridle to reſtraine incontinencie, but rather to marke to deſcrie it. For hee that doth ſo, in a manner openly confeſſeth, concupiſcence ſo raigneth in him (f) that hee can by no kinde of meanes reſiſt it, but by a violent boaring out of his owne eyes. The other is this; The fault is not in the eye, but in the heart. Therefore to put out the eye, is to make cleane but the outſide of the platter (g.) For if the

(36) *In Apolog. c. 45. Democritus excæcando ſeipſum incontinentiam emendatione profitetur.*

(37) *At Chriſtianus ſalvis oculis fœminã videt, animo aduerſus libidines cautus eſt.*

f Rom. 6. 12.

g Luk. 11. 39.

the affection of the heart bee well ordered, the ſight of the eye need not be feared. Iuſt *Lot* euery day ſeeing the vnlawfull deedes of the Sodomites (*h*,) was grieued with it, but not endaungered by it. For he ſaid no doubt with holy *Iob*, (*i*) I haue made a couenant with mine eies, not to looke vpon a maide. Now *Crates Thebanus* was not well aduiſed neyther, who did caſt his money into the ſea, ſaying, (38) Nay ſure I will drowne you firſt in the ſea, rather then you ſhould drowne me in couetouſneſſe and care. *Lactantius* reaſoneth with him thus, (39) If thou contemn money ſo much, then do good with it, ſhew thy liberalitie by it, beſtow it on the poor. (40) This money that thou art readie to caſt into the ſea, might releeue a great many, that they periſh not, by hunger or thirſt, or nakednesſe. The ſum of his argument is this: Euery *Crates* muſt not looke to bee *Polycrates*. Or ſo happilie to get his money again, as he got his ring againe. Therfore, that man cares not for money, not which ſtinges it away, but which ſpendes it well; not which imploies it to no vſe, but which imploies it to a good vſe: not which caſts

h 2.Pet.2.8

i Iob 31. 1.

38 *Ego merga vos, ne ipſe mergar a vobis*

39 *Inſtitut. l.3.c.23. Si tantus pecuniæ contemptus eſt, fac illam beneficium, fac humanitatem, largire pauperibus.*

40 *Potiſt hoc quod perditurus es multis ſuccurrere, ne fame, aut ſui, aut nuditate moriantur.*

caſts it into the waters, where he is neuer to ſee it againe, but which caſts it vpon the waters (*k*), where the poore ſhall finde it. For ſo *Abraham* being very rich, layde out his ſubſtance for the moſt parte in hoſpitality. Hee vſed to ſitte at his tent doore vnder the oke of Mambre, iuſt about dinner time (*l*), to ſee what ſtrangers paſſed by, that he might bring them in with him to his table. Thus muſt wee (moſt Honourable, and bleſſed Chriſtian brethren) thus muſt we, I ſay, make vs friends of the vnrighteous Mammon, (*m*) that euery way wee may glorifie God, with our ſoules, with our bodies, with our ſubſtance, and goods. Laſtly, *Thracius*, of whom *Aulus Gellius* writeth, (*n*) was for any thing that I can ſee, euen at that time moſt of all drunken, when he cut down all his Vines, leaſt he ſhould be drunken. For hee that ſo fooliſhly did cut downe all his owne vines, by the ſame reaſon, if all the Vines in the World had bin his owne, would haue cut them all downe. Howbeit, if euery thing muſt bee taken away that may bee abuſed, then away with the name of God, away with the word of God, away with all good things that

k Super aquas. Eccleſ. 11. 1.

1 Geneſ. 18. 1.

m Luk. 16. 9.

n Nollium Attico. l. 19. c. 13. Homo miſer vites ſuas ſibi omnes detruncat.

that are. Therefore we can not allow this deuiſe of *Thracius*, but we muſt diſallow S. *Paules* aduice to *Timothie* (*a*), Vſe a little wine for thy ſtomackes ſake, & thine often infirmities. For if all vines were cut downe, where ſhould *Timothie* get a little wine? Wherefore hee holdeth a good meane betweene two extremities. To be drunken is one extremitie: to cut downe all the vines, is another extremitie. But *Timothie* keeping the right meane, vſeth wine, leaſt all the vines ſhould bee cutt downe; and yet but a little wine, leſt he ſhould bee drunken. Hee vſeth wine to helpe his infirmitie, and yet but a little wine to auoide ſuperfluitie. And he puts *modicum* before the *vinum*, the little before the wine, as S. *Barnard* poteth (*p*.) Becauſe of two extremities, drunkennes and dryues, that he knowes to be the greater, this to be the leſſer. Therefore hee is not ſo deſirous to drinke wine, that his ſtomack may be ſtrengthned, as hee is carefull to drinke but a little wine, leaſt his heade ſhould bee weakened. To conclude then *Dauid* dealeth not ſo with his Couch, as *Origen* did with his body: as *Democritus* did with his eyes: as *Crates* did with his money:

o 1 Tim. 6. 23 *Modico vino vtere Vulg.*

p *Omnes nimirum ex quo monachi ſumus, infirmum ſtomachum habemus, & iam neceſſarium Apoſtoli de vtendo vino conſilium merito non neglegimus: modico tamen quod ille præmiſit neſcio cur prætermiſſo. In Apologia ad Guilielmum Abbatem, verſus finem. Ac ſi diceret, vinum Apoſtolus admittit, monachus immittit: modicum, Apoſtolus præmittit, monachus prætermittit.*

money, as *Thracius* did with his vines: no ſuch matter, but contrariwiſe: Euen as *Ioſeph* with that ſame body did raiſe vp himſelfe a holy ſeed, wherewith others commit vncleannes: and *Lot*, with thoſe ſame eyes did lament the ſinnes of his people, wherewith others allure, and are allured to lightneſſe: and *Abraham* with that ſame money did entertain ſtrangers, wherewith others are caſt away, when they haue caſt it away about nothing: and *Timothie* with thoſe ſame wines did helpe his diſgeſtion, wherewith others ouerwhelm their nature: ſo *Dauid* in that very ſame *couch*, wherein many commit folly, and wherein once hee himſelfe alſo had bin as much ouerſeene as any other, doth now offer vp the ſacrifice of his ſorrowfull ſoule, and contrite ſpirit to God: ſo that he cuts not off any member from his body, but praies that he himſelfe (as he had well deſerued) might not bee cut off, as a dead member from the body of Chriſt: he puts not out his own eyes, but almoſt weepes them out: he drowneth not his *couch* in the ſea, but in his teares: he auoides drunkenneſſe, not by cutting down all his vines, but by taking the cup

of ſaluation, and calling vpon the name of the Lord (q) and drinking vp this cup full of *Vinum Angelorum* (r), the teares of which he ſaies here, *I water my couch with my teares.*

The third and laſt amplification is in the laſt word, with my teares. Not onely with my *groanings*, but alſo with my *teares*. The Church militant here on earth is reſembled, to a turtle. The voice of the turtle is heard in our land. (41) Becauſe (42) the voice of the turtle is not cheerefull or merry, but *groaning* or mourning. Now in ſacryficing the turtle (43), among many other ceremonies, the Prieſt was appointed to wring the heade of it backeward. *Danid* alſo, cleapeth himſelfe a turtle when he ſaies, O deliuer not the ſoule of thy turtle doue into the hands of the enemies. And hee is ſacrificed by hauing his heade wrung backeward as it were, when as looking backward to his former ſinnes, hee groaneth, and is weary of his *groanings*. But yet the amplification runnes in a farre higher ſtile, for that hee ſaies. Not onely with my *groanings*, but alſo with my *teares*. *Auguſtus Ceſar* was much delighted in the companie of

Pſal. 16. 13. *reſt lachryma pinguet hoiocauſtum, virtutum mater culparũ lauacrum, Angelorum vinũ Iohn. Climacus.*

41 Cantic. 2. 12.

42 *Turtur gemit, non canit.*

43 Leuit. 1. 15

I learned

learned men. Eſpecially of two famous Poets which liued in his time. *Virgil* and *Horace*. Of the which, *Virgil* was ſo much giuen to groaning and ſighing, that commonly hee was called *Suſpirabundus*: and *Horace* was borne bleare eyed. Therefore vpon a time *Auguſtus* ſitting in the middeſt betweene *Virgil* and *Horace*, and one that might bee bolde asking him what hee did: marie ſaies hee, (44) I ſit heere betweene groanings and *teares*. Our *Auguſtus*, King *Dauid* I meane ſitteth not betweene groanings and *teares*, but lieth ſicke in his bed, very ſore troubled and euen almoſt ouerwhelmed with them both. For as that little cloude like a mans hand, which *Eliz-us* ſawe, brought with it at length a great ſhower (*t*): in ſemblable wiſe, thoſe groanings of his, as a cloude, or as a thunder, did giue warning in a manner, that anone after would follow a dreery ſhower of *teares*. And as the ſea ſends foorth floods which water the whole earth (*u*): ſo the ſweete ſinger of Iſrael otherwiſe, but here alas the pitifulſt weeper in the world, his contrition beeing greate like the ſea (*x*) makes a floode as I may ſay, and waters his

44 *Sedeo inter ſuſpiria & lachrymas.*

t 1 Reg. 18, 44.

u Eccleſ. 1. 7.

x Lam. 2. 13.

his couch with his *teares*. Saint *Auſtin* (45) warranteth both theſe compariſons of a ſhower of *teares*, and of a floude of *teares*. The firſt in theſe wordes, (46) VVhen I deepely conſidered with my ſelfe the miſerable eſtate wherein I ſtood, (47) there aroſe in my heart a tempeſtuous ſtorme, bringing with it a mighty ſhower of teares. There is a ſhower of teares. The ſecond in theſe wordes, (48) Then I layde mee downe flat grouelling vpon the ground vnder a certaine fig-tree and did let mine eyes weepe, and ſpare not euen their fil as much as they would 49) & prelectly guſhed forth whole floods of *teares*. Here is a floud of teares. (50)

Hence we may gather two very profitable notes, worthy of our remembrance. The firſt is, That euerie new act of ſin muſt be bewayled by a new act of repentance. Not that it is poſſible for vs to reckon vp, or euen ſo much as to remember all and euery of our ſinnes, but that hauing heartily repented of thoſe or of that ſinne which moſt daungerouſly hath waſted and almoſt deſtroyed our conſcience, then we ought at the laſt to ſay with the Pſalmiſt, (y) VVho can tell

45 *Confeſſ. l. 8. cap. 12.*

40 *Vbi alta conſideratio congeſſit totam miſeriam meam in conſpectu cordis mei,*

47 *Ob iria eſt procella ingens ferens ingentem imbrem lachrymarum,*

48 *Ego ſub quadam fici arbore ſtraui me, & dimiſi habenas lachrymis.*

49 *Et proruperunt flumina oculorum meorum.*

50 *Perque ſinus lachryma fluminis inſtar eunt.*

y Pſal. 29. 12.

how oft hee offendeth? O cleanse thou me from my secret sinnes. This same holy Prophet, euen when he was in the state of grace, defiled himselfe with an other mans wife. Yet he slept not ouer long in this sinne, but being awaked by the Prophet *Nathan*, and more throughly by this sickenes which was Gods messenger vnto him, he renewed his repentance, & *watered his couch with his teares*. So must we. For it is nothing but a slander which the Church of Rome calleth vpon vs, that forsooth wee should teach a man whose person is iustified by faith in Christ committing some foule act, is neuer a whit the worse for it. Nay, our doctrine is this, That such an one hath hurt himselfe two wayes. In respect of his owne guiltinesse, and in respect of Gods righteousnesse. For the first, though God for his part doe not breake off the purpose of adoption, and adiudge him to wrath, and therefore he is not guiltie of condemnation for sinne, yet he is simply guiltie of sin, & hath grieuously wounded his own conscience. For the second, though God againe hath pardoned al the sins of his elect, euen those that are to come, by his decree,

decree by his promiſe, by the valew and price of his ſonnes merites, yet abſolutely and actually hee doth not apply this pardon to the apprehenſion and feeling of the ſinners faith, till hee recouer himſelfe, and renew his repentance. Marry this we teach, that God vpholdeth his choſen children ſo by Faith and Repentance, that it is vnpoſſible any of them ſhould die in finall impenitencie. But that ſweet ſanctifying Spirite which dwelleth in them, is ſtill buſie like a bee as we ſay, and neuer leaueth ſtinging them, and ſtirring them vp to repentance, and working them like waxe (as it were) till as much as it was before grieued for theyr auerſion by ſinne, ſo much it bee after delighted for their conuerſion by amendement of life. Therefore as they all neede not to doubte a whit of their ſaluation, who after they haue fallen a ſleep in ſinne, awake betimes, *and water their couch with their teares*: ſo I aſſure you (Holy Brethren) their caſe is dangerous and deſperate, nay, they are in a curſed caſe, which wil not be awaked, but lye ſtil ſleeping and ſnoring in ſin. Seeing no pardon can be procured, but where repentance is

renewed. For God doth not giue vs rules to keepe, and breake them himſelfe. Now his rule is this, (51) Though thy brother ſin againſt thee ſeauen times in a day, & ſeauen times in a day turne againe to thee, ſaying, It repenteth mee, thou ſhalt forgiue him. Therefore as I am bounde to forgiue my brother, in deed, though hee doe not aske me forgiuenes, but I am not bound to goe to him, and tell him, I forgiue him, except he firſt come to mee and tell me. He repents, but if he doe thus then am I bound alſo to tell him I forgiue him: ſo the Lord though in the gracious degree of his fatherly adoption he haue ſealed vp the remiſſion of all our ſinnes, yet he doth not open the bagge & ſhewe the treaſures of his mercie to vs ward in it, till he ſee vs become new men. For then he hath bound himſelfe by his louing promiſe, and hath giuen vs his word, that he will forgiue vs our ſinne. At what time ſoeuer a ſinner repenteth, ſaith he (z), and watereth his Couch with his *teares*, I will remember his iniquities no more. *Naaman* the Syrian was willed to waſh himſelfe ſeauen times in Iordan; (52) VVhy ſeuen times? was not one time

51 Luk. 17.4

z Ezec. 18.21

52 2. Reg. 5. 10.

time enough? Yes ſurely. For him it was enough, but not for vs. For that was done rather for our example, then for his benefite. Seeing his malady was onely a leproſie: but our ſoule is leprous with ſinne. And therefore if hee for one leproſie waſht himſelfe ſeauen times, how much more ought wee euery time we ſin to be ſorry for it, and if wee doe not waſh our ſelues ſeauen times for one ſinne, yet at the leaſt wiſe to waſh our ſelues ſeauen times for ſeauen ſinnes, ſeeing the moſt iuſt of vs all, as *Salomon* witneſſeth (*a*,) may ſeauen times fall in one day? Or rather many men in the world haue not onely ſeauen deadly ſinnes, but euen ſeauen diuels in them (*b*,) which they can no waies waſh out, but by bitter weeping and watering their couch with their *teares*. To the angel of *Epheſus* thus ſaith the ſpirit (*53*,) Remember from whence thou art fallen, and repent, and doe the firſt workes, or elſe I will remooue thy candle ſticke out of his place. So that if wee let our ſinne ſtand ſtill, our candle-ſticke ſhall be remoued: but if we would haue our candle ſticke ſtand ſtill, our ſinne muſt be remoued. We muſt repent

a Prou. 24. 16

b Luk. 8. 2.

53 Reu. 2. 5.

and doe the firſt workes, not thoſe which wee muſt repent of, but thoſe which wee are fallen from. Wonderfull are the words of the Apoſtle; God hath committed the worde of reconciliation vnto vs, therefore wee are Chriſts embaſſadours, and God entreating you as it were by vs; wee beſeech you in the name of Chriſt, that you would be recóciled to God (54) What, may ſome man ſay, were not the Corinthians reconciled alreadie? wherefore then is the Apoſtle ſo earneſt about nothing? I but they doe not vnderſtand the Apoſtle which make this obiection. Hee knew wel enough they were reconciled before. But he knew as well, the beſt of vs all can not ſtande in Gods fauour one minute of an hower without a good mediatour. For ſince our firſt recon. ciliation to God, we haue ſo often offended his maieſtie, that if wee doe not plie him with humble ſupplications, and daily petitions, and hearty repentance, and vnfained teares, be and wee cannot poſſibly bee friends. And therefore the Apoſtle calles vpon the Corinthians ſo earneſtly, and cries to them, and ſaies, Take heede, Feare God, Offend him not,

54 2 Cor. 5. 20.

Ye

Yee can gette nothing by fallingout with him. But in caſe you haue benne ouertaken with any ſinne (*c*,) ye haue an aduocate with the father (*d*,) Fly vnto him for ſoccour, If you be wiſe, bee reconciled to God as ſoone as you can, God entreateth you: (O mercifull Lord, doeſt thou ſue & ſeeke to vs? and is there any thing in the world that wee can pleaſure thee in? can our goodneſſe reach vnto thee (*e*?) and doeſt thou entreat vs? yee ſaies hee,) God entreateth you, and we his ambaſſadours in the name of Ieſus Chriſt beſeech you, that you would be reconciled to God. Be reconciled to God, and though you haue offended him neuer ſo much, hee will bee reconciled to you. Aſſure your ſelues, you may lay your life of it, hee will preſently turne vnto you, if you in true repentance will turne vnto him, and water your couch with your *teares*. For ſo this our Prophet did no ſooner confeſſe his fault, but *Nathan* proclaimed his pardon (55). Whereupon hee himſelfe alſo hath theſe wordes (59), I ſaide I will confeſſe my wickednеſſe vnto the Lord, & thou forgaueſt the iniquity of my ſin, As the Lioneſſe hauing bin falſe to the Lyon,

c Gal. 6. 1.
d 1 Ioh. 2. 1.
e Pſalm. 16. 2.
55. 2. Sam. 12 13.
56. Pſal. 32. 5.

Lyon, by going to a Libard; and the Storke coſorting with any other beſides her owne mate, waſh themſelues before they dare returne home. In like manner the prophet here, before he can be reconciled to God, after this great breach by adulterie and murther (f), is faine to waſh his bed, and to water his couch with his teares. But here a queſtion may ariſe: If the faithfull be ſubiect, neither to eternal condemnation when they doe ſinne, nor yet to final impenetency when they haue ſinned, what neede they at all, either auoide ſinne, for which they ſhall not be condemned, or elſe haſten their repentance, of which they ſhall not bee depriued? This queſtion conſiſteth of two parts. The one touching condemnation: the other touching impenitency. To the former part I ſay as before. Though there be ſin in them, yet there is no condemnation to them, which are in Chriſt Ieſus, (g) But how? this is no thanke to them that ſin, thereby making themſelues guilty of ſin, & as much as in them lieth ſubiect alſo to condemnation for the ſame: but onely to God, who wrappeth vp all the ſinnes of his children in the

f 2 Sam. 11. 4. and 15.

g Rom 8. 1.

the bowels of his deare ſonne, that they appeare not in his ſight to condemne them, either in this world, or in the world to come. As *Shem* went backwarde, and couered his fathers nakednes (*b*) ſo God caſteth our ſinnes behind his backe, and doth not impute them to *vs*. Howbeit though condemnation needs not be feared, yet there are reaſons enough beſides to perſwade all thoſe to hate ſinne, that loue God. One is, becauſe God doth vſually withdraw the outward ſigns of his fauour from them which forget their duty towards him. The whole booke of *Iob* is proofe ſufficient. Eſpecially, in one place (*i*) he ſaith, I haue ſinned, what ſhall I do vnto thee, O thou preſeruer of men? why haſt thou ſet me as a marke againſt thee, ſo that I am a burden to my ſelfe? And *Dauid* (*k*) Why ſtandeſt thou ſo farre off, O Lord, and hideſt thy ſelfe in the needfull time of trouble? For as *Ioſeph* made himſelfe ſtrange to his Brethren, and ſpake vnto them roughly (*l*), though he loued them wel enough: euen ſo the Lord, though he take not his mercie from his children, yet hee chaſtiſeth their iniquities with rods, and their ſinnes with

h Gen. 9. 23

i Iob. 7. 20.

k Pſal. 44. 24.

l Gen. 42. 7.

with ſcourges (*m*.) An other is, becauſe the faithfull ſinning looſe the inwarde feeling of Gods fauour. As *Iob* teſtifieth in theſe wordes; Thou writeſt bitter thinges againſt mee, and thou wilt conſume me with the ſinnes of my youth(*n*.) And *Dauid*, O giue mee the comfort of thy helpe againe, and eſtabliſh mee with thy free ſpirit(*o*.) Hee wanted not Gods helpe nor his ſpirit, but yet he was ſo diſcouraged and caſt down in his own conſcience, that hee felt not the comfortable taſte of Gods helpe, nor the bleſſed freedome of his ſpirit. And euen ſo generally, the godly ſinning, though they quench not the Spirite altogether (*p*.) yet by grieuing it, they felt ſuch a deſolation in their ſoules, as if they were quite caſt out of fauour with God. To the latter part of this queſtion I anſwere, that the ſinnes of the godly are therefore with repentance, becauſe the graces of God are without repentance (*q*.) And as it is vnpoſſible that they which ſinne in deſpight of the ſpirit, ſhould bee renewed by repentance (*r*,) ſo it is vnpoſſible that they ſhould not bee renewed by repentance which ſinne of infirmity, as all the faithful

m Pſal. 89. 33

n Iob. 13. 26

o Pſal. 51. 12.

p 1 Theſ. 5 19

q Rom. 11. 29

r Heb. 6. 6.

faithfull doe. For though the fleſh haue the vpper hand, one while enforcing thē to ſinne, yet the ſpirit will get the maſterie another while, making them heartilie ſorrie for their ſinne. Neuertheleſſe, great reaſon is it they ſhould not abuſe the patience of God, moouing them to repentance (*s*,) but rather that they ſhould inſtantly ſtir vp this gift of God in them (*t*) to which they are ſure at length the courſe & motion of Gods ſpirit will bring them. For firſt, what a horrible thing is it, either for God to withdraw his fatherly and fauorable countenance from vs, or for vs, to haue a hell as it were in our owne conſciences, both which as I haue alreadie ſhewed, doe neceſſarily follow ſinne? Beſides, ſeeing all the good wee get by ſin, is repentance and griefe, farre better it is to beginne by times to repent, and ſo forthwith to enioy the comfortable feeling of Gods mercifull pardon, then by deferring our repentance, ſtill to bee tormented with the horrour of our guiltie conſcience. Moreouer, the ende is not a barre againſt the meanes, but rather a great furtherer, and ſetter of them on forward. We being therefore ſure we ſhall

(*s*) Rom. 2. 4.
(*t*) 2 Tim. 1. 6.

repent

repent at the last, ought neuer a whit the leſſe to vſe the meanes as ſoone as we can by ceaſing to doe ill, and learning to doe well (*u*.) Euen as S. *Paul* though he knew certainely hee ſhould not periſh in the ſhipwracke, yet he vſed the beſt meanes hee could to ſaue his life (*x*.) Laſtly, this is one maine difference betweene the wicked and the godly, that they hauing theyr conſciences ſeared with a hote yron (*y*.) and being paſt feeling (*z*) goe on ſtill in ſinning without any ſenſe of ſinne (*a*:) but theſe, hauing their ſenſes exerciſed to diſcerne betweene good and euill (*b*,) neuer reſt if they bee hurt with the ſting of ſinne, till they bee eftſoones ſalued and healed by Gods mercy. For as the Swallow perceyuing himſelfe almoſt blinde, preſently ſeeketh out the herbe Chelidonia (*c*) and the Hart feeling himſelfe ſhot with an arrow ſticking in him, forthwith runneth to the herbe Dictamos (*d*:) right ſo doe the godly. Take *Ezechias* for an example of a Swallowe. All that is in mine houſe haue they ſeene, there is nothing among my treaſures that I haue not ſhewed them (*e*.) There he is blinde. For the more treaſures

u Eſa. 1.17

x Acts 27.44.

y 1. Tim. 4.2.

z Eph 4.19.

a *Conſuetudo peccandi tollit ſenſum peccati. Aug.*

b Heb. 5. 14.

c Celandine.

d Dittany.

e 2. Reg. 20. 15.

ſures the King of Babels ambaſſadours ſawe, the more was *Ezechias* blinded with ambition in ſhewing them. Like a Crane or a Swallowe, ſo did I chatter, I did mourne as a doue. I ſhall walke weakely all my yeares in the bitterneſſe of my ſoule(*f*). Here is the Chelidonia. For this bitterneſſe of his ſoule, doth cure the blindnes of his ſoule. Take *Iob* for an example of a Hart. The arrowes of the almighty are in mee, the venome whereof doth drinke vp my ſpirit, and the terrors of God fight againſt me(*g*). There hee is ſhot. For if he had not bin ſtroken before with the arrowes of his owne wickednes, he ſhould neuer haue bin ſtroken thus with the arrowes of Gods correction, I abhorre my ſelfe and repent in duſt and aſhes(*h*). Here is the Dictamus. For this abhorring of himſelfe is a recouering of himſelfe: and the ſooner hee repents in duſt & aſhes, the ſooner is hee freed from all his ſinnes, & from al the puniſhments due to the ſame. But now ſome man may further obiect and ſay. He is not yet fully ſatisfied for this latter part, becauſe talke as long as wee will, all theſe inconueniences which come, as hath bin declared, by perſeue-

f Eſa. 38. 14. 15

g Iob. 6. 4.

h Iob. 42. 6.

perſeuering in ſinne, are either no bridle at all, or elſe not ſo ſtrong a bridle to reſtraine men from ſinne, as if they bee perſwaded, they may by ſinning quite & cleane looſe all iuſtifying grace, and ſo may be finally impenitent when they dy. Bot hee which will put foorth this doubt muſt remember that the children of God are led by the ſpirit of God (i). And the ſpirit though not in the ſame degree, yet in the ſame ſort worketh in all thoſe that haue beene, are, or ſhall be ſanctified (k) Who as they ſerue God not for any ſeruile feare of looſing their faith, or of dying in impenitency, or ſuch like, but only for pure loue of his maieſty: ſo they can neither will nor chooſe, but beeing bitten with ſin, they muſt needes in their ſoules & conſciences feele the ſmart of it. Therefore S. Paul ſaith, The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe are contrary one to the other, ſo that yee cannot doe the ſame thinges that yee would (l.) For if the faithfull would doe Gods will in earth as it is in heauen, and ſerue him as obediently, and as perfectly as the good angels doe, they can not, becauſe ſtill in them the fleſh luſteth

i Rom. 8. 14.

k 2. Cor. 4. 13. *Eundem ſpiritum.*

l Gal. 5. 17.

luſteth againſt the ſpirit: and ſo againe, if they would ſinne with full conſent, or with an obſtinate purpoſe to continue in ſinne, as the euill angels doe, they cannot doe this neither, becauſe ſtill in them the ſpirit luſteth againſt the fleſh. Which ſpirit though it may for a time bee ſhutte vp as it were, yet it will finde meanes well enough at length to ſhew it ſelfe. Thus *Elihu* ſaith, The ſpirit within me compelleth me. Behold my belly is as wine which hath no vent, and like the new bottles that burſt. Therefore will I ſpeake, that I may take breath (*m.*) As *Elihu* then kept ſilence ſome while euen from good wordes, though it were paine and griefe to him: but at the laſt the fire kindling and his heart beeing hotte within him, ſpake with his tongue (*n.*) ſo the ſpirit of God in all the elect of God, is like wine put into a bottle, which will haue a vent to ſpurge out, or els it will burſt the bottle, or like fire rakte vp in embers, which will haue a paſſage to burne out, or els it wil conſume the whole houſe (*o.*) And therefore Saint *Iohn* likewiſe ſaith; Whoſoeuer is borne of God doth not ſinne: for his ſeede remaineth

m Iob. 32.19.

n Pſal. 39.3.

o 1. Ioh. 3.9.

in him, neither can he ſinne, becauſe hee is borne of God. Marke yee this well. The Apoſtle thinketh it not enough to ſay, Hee doth not ſinne: but addeth moreouer, He cannot ſinne. What is that? To witte, preſumptuouſly without feare, hee doth not ſinne: and deſperately without remorſe, he can not ſinne, He can not ſin, I ſay, preſumptuouſly, as *Pharaoh* did deſperately, as *Caine* did, malitiouſly, as *Iudas* did blaſphemouſly, as *Iulian* did: He cannot, hee cannot ſinne thus. Why ſo, Becauſe the ſeede of God remaineth ſtill in him. And what is the ſeede of God? It is the ſpirit of God, of which S. *Paul* ſaide euen now. The ſpirit luſteth againſt the fleſh, and theſe are contrary one to the other, ſo that ye cannot do the ſame thing that yee would. Yee doe not ſinne, nay yee cannot ſinne as the fleſh would haue you, ye cannot doe the ſame things that ye would: but yee doe, nay ye can not chooſe but doe manie times as the ſeede of God remaining in you, and as the ſpirit of God luſting in you, would haue you. So that this is a legall kinde of preaching to ſay. Take heede you ſinne not: yee may happen ſo to looſe your faith:

faith: to loose all the iustifying grace which God hath giuen vs: to be for euer excluded out of the Kingdome of heauen. This is to be sayde to vassals, to drudges, to slaues, not to sonnes. To sons this may bee better sayde (p) Take heed yee sinne not: God hath adopted you & giuen you the earnest of his spirite (q): Therefore grieue not this sweete spirite, whereby yee are sealed vp to the day of redemption (r). If yee be louing children indeed, though there were no hel to feare, no heauen to hope for, no torments to dread, no rewards to expect, yet wee will obey your good father, & be the sorrowfullest Creatures in the world if you haue but once displeased him, onely for the meere loue yee beare towards him, and for the vnspeakeable loue hee hath shewed towardes you (s). For if he gaue his onely begotten sonne to die for you whē ye were his enemies (t), now you are sons and such deare sonnes in his dearest Sonne (u), what duty will you denie him? what loyaltie will you grudge him? what heartie thankefulnesse, and good will is there which you will not afford him? what faithfull honour and seruice is there

p Heb. 12. 5 *vobis vt filijs*
q 2 Cor. 5. 5,
r Eph. 4. 30
s *Diligenti deō sufficit ei placere quem diligit, quia nulla maior expetenda est remuneratio quam ipsa dilectio.* Leo Magnus Serm. 7 de Itinnio.
t Rom. 5. 10
u Eph. 1. 6.

which you will not yeeld him? In one word, (ye holie ones of God, I ſpeake now to you all, beloued) be which ſtands much vpon this obiection, hath no faith, no repentance, no iuſtifying grace at all, in him. For the faithfull will neuer make that liberty which Chriſt hath purchaſed for them with his precious blood, a cloake to couer their wickednesſe (x,) but rather a ſpurre to incite them to godlineſſe (y,) Neyther will they at any time reaſon thus (z,) VVe will ſinne, becauſe wee are not vnder the Law, but vnder grace: nor yet thus, (a) We will continue in ſinne, that grace may abound: but alwaies thus; (b) By that wee are deade to ſinne, wee gather that wee are aliue to God: or elſe thus; (c) The grace of God hath appeared, teaching vs to deny, vngodlines and worldlie luſts. Thus you ſee then howe the regenerate man, euerie new acte of ſinne muſt be bewailed by a new acte of Repentance. For God wil not forgiue me, except I repent, no more then I am bound to tell my brother, I forgiue him, except hee tell me. He repents. *Naaman* muſt waſh himſelfe ſeauen times, before he can bee cleane: the

x 1. Pet. 2. 19
y Luk. 1. 74 *Liberemur; vt ſeruiamus ei.*
z Rom. 6. 15.
a Rom. 6. 2.
b Rom. 6. 11.
c. Tit. 2. 11.

Angell

Angell of *Epheſus* muſt riſe from his fall, and doe the firſt workes, or elſe his Candleſticke ſhall bee removed: the Church of Corinth though it bee neuer ſo Holie, yet by ſinne violating Gods lone muſt oftentimes bee reconciled anew: euen king *Dauid* in this place, though he were a man according to Gods own heart, yet before *Nathan* would abſolue him, he was faine to crie *Peccaui*, and before God would forgiue him, he was faine to confeſſe his wickednes, and *to water his couch with his teares.*

The ſecond note is, That a great act of ſinne muſt be bewailed with a greate acte of Repentance. I meane not, that anie paine or griefe of ours, can make ſatisfaction for the leaſt of our ſinnes, or that one contrition can be any cauſe of remiſſion, but onelie that where ſinne hath abounded, there ſorrowe ſholud abound alſo, that Grace may ſuperabound at the laſt (*d.*) The Schoolmen ſhewe heere, that great griefe may bee conſidered two waies. According to a[1] mans appretiation, and according to his intenſion (*e.*) As the Patriarke *Iacob* in his intenſion did lament

d 5. Rom. 10.

e *Vide* Bellar. *de Penitentia libro* 2. *c.* 12.

his ſonne *Ioſeph*, whom he thought to be dead, more pittifully, then he did any ſin
f Gen. 37. 34. that we read of (*f*) but in the appretiation or eſtimation which hee had of the hay-nouſneſſe of ſinne, certainly he would rather haue loſt tenne ſonnes, then once haue ſinned againſt God. Therfore, how-ſoeuer in intention ſorrow for ſinne bee none of the greateſt, yet in appretiation they would euer haue it exceſſiue. But we neede not borrow ſuch vncoth wordes of the Schoolemen to expreſſe our meaning, if we can tel how to vſe thoſe words which we haue of our owne. For if wee looke narrowly into this place, wee ſhall ſee that the Prophet *Dauid* is both waies in the higheſt degree ſorrowfull. Firſt, by how much the more dearely he eſteemed Gods loue and friendſhippe, then the health of his body, by ſo much the more is hee grieued, that that is violated then that this is endangered. And yet againe, how intenſiuelie and bitterlie he bewaileth not ſo much the ſickneſſe of his bodie, as the cauſe thereof the ſinne of his ſoule, appeareth in that he trifleth not, but waſheth his bed, and watereth his couch with his teares. VVe reade of three

three that Christ raised from death, *Iairus* daughter: the widowes sonne: and *Lazarus* (g.) For raising vp of *Iairus* daughter (57) many weeping and wailing greatly for her, he came to the house, and went in where shee lay: and suffered but a very few to goe in with him, and tooke her by the hand: and said vnto her Maiden arise: and straight way shee arose and walked: & charge was giuen, that this should not bee told abroade. Fos raising vp the widowes sonne (58,) much people of the citie weeping with his mother for him, who was now caried out of the gate to be buried, he went and touched the coffin: and said, Young man arise: and he that was dead sat vp, and began to speake, and he deliuered him to his mother, and the rumor hereof went forth thorough out all Iudea. For raysing vp *Lazarus* (59,) when he saw *Mary* weepe, and the Iewes also weepe which came with her, he groaned in the spirit: he was troubled in himselfe, he, vnderstanding he had bin dead and buried foure daies, wept for him, hee groned againe, he came to the graue, hee caused the graue stone to be taken away, hee lifted vp his eies to his father, hee praied

g De tota hac Allegoria, vide Aug. ser. 44. de Verbis Domini & Tract. 49. in Iohannem. Erasmum etiam in concione de Misericordia dei & Ferum in Iohan. c. 11. Hanc approbat & Calvinus in Luc. 7. verse 11. his verbis Scimus iuuenem hunc quem Christus a morte suscitauit, speciem esse spiritualis vitæ quam nobis restituit.

57 Mat. 8. & deinceps

50. Luc. 7. 12 et deinceps.

58 Ioh. 11. 33 et deinceps.

prayed very feruently: hee cryed with a lowed voice, *Lazarus*, come foorth: then hee that was dead came foorth, bound hand and foote with bands, and his face was bound with a napkin: and Ieſus ſaide vnto them, Looſe him and let him goe. Now theſe three ſorts of corſes, are three ſorts of ſinners(60,) *Iayrus* daughter, lying dead in her fathers houſe reſembleth them that ſinne by inward conſent: the widowes ſonne, being carried out of the gate of the citie, them that ſinne by outward act: *Lazarus*, hauing beene dead and buried foure daies, them that ſinne by continuall cuſtome(*b.*) The firſt, was dead but one houre: the ſecond, but one day: the third foure daies; The young maiden lay in a bed: the young man, in a coffin: *Lazarus*, in a graue. For the firſt, Chriſt touched her hand: for the ſecond, he touched the coffin: for the third, he touched nothing. Before their raiſing vp, becauſe the maiden figured thoſe that ſinne, not ſo much in acte as in conſent, hee touched her hand which had beene no great inſtrument of any acte: becauſe the young man had ſinne in act, but

(60) *Iſta tria genera mortuorum ſunt tria genera peccatorum Aug ſer. (44) de verbis Domini.*

b Reſuſcitauit filium. Archiſynagogi ad huc in domo iacentem reſuſcitauit iuuenem filium viduæ extra portam ciuitatis elatũ reſuſcitauit Lazarum ſepultum quatriduanum Au. Tractatu. 49. in Iohan.

but not in cuſtome, into which he might haue fallen if he had liued longer, he touched the coffin which kept him from cuſtome: becauſe *Lazarus* ſmelled hauing beene dead now foure daies, the firſt day by conceiuing ſinne, the ſecond by conſenting to ſinne, the third by acting ſinne, the fourth by continuing in ſin(*i*,) Chriſt touched him not at all. At the raiſing of the firſt, few were preſent, and they were charged alſo to make no words of it, that the maiden might be leſſe ſhamed, which had ſinned for the moſt part but in conſent: at the raiſing of the ſecond, much people of the citie were preſent, and the thing was noiſed abroad farre and neare, that the young man might be more aſhamed, which had ſinned alſo in acte: at the raiſing of the third a huge number of Iewes were preſent, which ſaw his face bound with a napkin, to teſtifie the extreame confuſion and ſhame that couered his face, and they looſed him themſelues and let him goe, beeing eye-witneſſes of his ſeruitude and ſlauerie which had ſinned ſo long by cuſtome. After their raiſing vp: *Iairus* daughter ſtrait-way aroſe & walked becauſe

i Prima eſt quaſi titillatio delectationis in corde, ſecunda conſenſio, tertium factum, quarta conſuetudo. Aug. ſerm. 44.

because for her that had ſlept aſide but by conſenting to ſinne, it was eaſie to recouer and to ariſe, and forthwith to walk in the way of Gods commaundements: the widowes ſon ſat vp, began to ſpeake, was deliuered to his mother, becauſe for him that had actually committed ſinne, it was a harder matter to recouer, and therefore by little and little hee came to it(k) firſt ſitting vp, by raiſing vp himſelfe to a purpoſe of amendement, then beginnning to ſpeake, by confeſſing his owne miſery and acknowledging Gods mercy, Laſtly, being deliuered to his mother, by returning to the boſome of the holy Church, and enioying the remiſſion of his ſinnes: *Lazarus* came foorth bound hande and foote with bandes, becauſe for him that had a ſtone laide vpon him(l): and had made his heart as hard a graue ſtone, or as a nether milſtone by making a cuſtome, and as it were a trade of ſinne, it was a matter vnpoſſible to our thinking to recouer, onely the omnipotent power of Chriſt coulde bringe him foorth bound hand and foote, and breake theſe bandes aſunder, and reſtore him againe to the liberty of the ſonnes of God. For

k *Reſidet enim, qui peccare deſinens erigit ſe ad propoſitum vitæ melioris: loquitur, qui confeſſus ſuam turpitudinẽ agnoſcit dei miſericordiam redditur vinus matri: qui pœnalis remediis reſtituitur Eccleſiæ Ecommunioni. raſe. vbi ſupra*

l *Moles illa impoſita ſepulchro, ipſa eſt vis dura conſuetudinis, quam premitur anima nec reſurgere, nec reſpirare permittur. Aug. ſer. 44.*

For you muſt knowe (61) that thirtie yeares old he was when he was raiſed vp, and thirty yeares more hee liued after he had beene rayſed vp: So that halfe his life he ſpent in ſinne; the other halfe in repentance of ſinne. But I haue a litle forgot my ſelfe. Yet it will be no great faulte (Right Honourable, and beloued in our Lord,) if it will pleaſe you to pardon it. I ſhould haue obſerued to you in the firſt place; how Chriſt was earneſtly requeſted to raiſe vp the firſt (*n*,) but rayſed vp the two laſt of his owne accord (*o*,) and contrariwiſe, how for the two firſt their friends onely wept (*p*,) but for the laſt, beſides his ſiſters and friends, Chriſt alſo wept exceedingly (*q*.) Theſe are verie important matters, and properly belonging to the point in hand. For ſeeing the young maiden by ſinning in conſent had leſſe offended Chriſt, he would not haue troubled himſelfe about her, but vpon intreatie of others: but the two laſt the one an actuall, the other a cuſtomable ſinner, which were in a more dangerous eſtate, he came to, being brought by the bowels onely of his owne mercie, & raiſed them vp: on the other ſide, the two firſt

61 *Ex Epiphanio Catalogo dogmatum Manichæi.*

n Mark. 5. 23.
o Luk. 7. 13.
Ioh. 11. 11.

p Mar. 5. 38. & Luk. 7. 13.
q. Ioh. 11. 35.

first having sinned, the one in thought, the other in deed, did not so much mose Christ as *Lazarus*, which was growne to a custome in sinning both wayes, and therefore for them he was content their friends onelie should weepe, but for this last he wept and troubled his owne selfe very much. So that the first hee neyther restored of his owne accord, nor yet wept for her: the second, hee restored of his owne accord, but wept not for him: the thirde hee both restored of his owne accord, and also wept for him. VVhy so? The reason is this: The young maidens sinne, the lesse it hazarded her owne soule, the lesse it grieved Christs Soule, and so the lesse he had a care, eyther to cure it, or to rue it; the young mans sinne being neither so small as the Maydens, nor so great as *Lazarusses*, Christ raised him vp of his owne accord, because hee was more then a sinner in thought, and yet wept not for him, because he was lesse then a sinner in custome: *Lazarus sinne*, the more rank & deadlie it was, the more did it require the skill and loue of such a Physitian, as by his passion could mende it, & by his compassion would moane it.

VVhere

Where we muſt obſerue with Saint *Auguſtine*, that our bleſſed Sauiour did not take on thus grieuouſly for himſelfe ſo much, or for *Lazarus*, as for vs. Hee groaned in the ſpirit, he was troubled in himſelfe, he wept, hee groaned againe. hee lifted vp his eyes, he praied feruently, hee cryed with a loud voyece. So that here he might well haue ſaid with *Dauid*, I am wearie of my groanings: and *I water my Couch with my teares.* But wherefore did he groane thus, weepe thus, cry thus, pray thus, lift vp his eyes thus, lift vp his voice thus? Saint *Auguſtine* telleth vs (62.) Wherfore, ſayes he, did Chriſt weep, but to teach vs to weepe (?) Wherefore did he groane and trouble himſelfe, but becauſe the faith of a Chriſtian diſpleaſing himſelfe in his ſinnes, ſhould after a ſorte groane in accuſing himſelfe for his ſins, and ſo at length the obſtinate cuſtom of his ſinning, might yeeld and giue place to the violent force of his repenting? and a little before, VVhat is the cauſe, ſaies he, that Chriſt troubled himſelfe (63.) but to ſignifie vnto thee, how thou oughteſt to bee troubled when thou art preſſed & oppreſſed with a dead weight of

62 *Quare fleuit Chriſtus, niſi quia flere hominem docuit? Aug. Tr. 49.*

? *Quare fremuit, & turbauit ſeipſum, niſi quia fides hominis ſibi meritò diſpliceutis fremere quodammodo debet in accuſatione malorum operum, vt violentia pœnitendi celet conſuetudo peccandi, Aug. ibid.*

63 *Quid eſt turbat ſeipſum Chriſtus, niſi vt ſignificet tibi quomodo turbaris tu debeas, cum tantam molem peccatorum premaris.*

of ſinnes (s?) For thou haſt examined thy ſelfe, thou haſt found thy ſelfe guiltie thou haſt reaſoned thus with thy ſelfe, I haue done ſuch or ſuch a thing, & God hath all this while ſpared me, I haue committed ſuch or ſuch a ſinne, and hee hath ſtill borne with mee; I haue heard the word of God, and yet I haue careleſſie contemned it; I haue beene baptized & had my ſinnes waſht away, and yet I haue returned to them againe: what doe I? whether goe I? what will be the end of this? when thou ſayeſt thus, then Chriſt groaneth, becauſe thy faith groneth. By the voyce of thy groaning may be gathered good hope of thy riſing. If this faith bee in thee, Chriſt groaneth in thee. If faith be in vs, Chriſt is in vs. Thus farre S. *Auguſtine*. In concluſiō then, If Chriſt winking at leſſer ſinnes. or at leaſt not ſo much lamēting them, did out of al meaſure bewayle *Lazarus* caſe, betokening thoſe that haue beene long dead in treſpaſſes & ſins, though it pertayned not directly to himſelfe: how much more good Lord, ought I, which am a far more hainous ſinner then euer *Lazarus* was, as my ſinnes, mine owne ſinnes I ſay, for

numbe

s *Attendiſti? enim te vidiſti te reum compunxiſti tibi, illud feci & pepercit mihi deus, illud commiſi & diſtulit me, euāgelium audiui & contempſi, baptizatus ſū & iterum ad eadem reuolutus ſum, quid facio, quo eo, vnde euadam? Quum iſta dicis, iam fremit Chriſtus, quia fides fremit. In voce frementis apparet ſpes reſurgentis, Si ipſa fides eſt vnus, ſibi eſt Chriſtus fremens. Si fides in nobis Chriſtus in nobis.*

number are more then the hayres of my head (*b*), and for greatneſſe haue reached vp to heauen (*u*,) ſo neuer to leaue groaning, and weeping, and crying, and praying for the pardon of them, that I may truely ſaie with the Pſalmiſt, I am wearie of my groaning: and, *I water my couch with my teares.* The olde teſtament doth ſhew this as plainlie as the new. For in the lawe, the greatnes of the ſinne was eſtimated according to the condition of the ſinner. The priuate mans ſinne was litle: the princes ſinne great: all the peoples ſinne greater: the prieſtes ſinne greateſt of all. Therefore for each of theſe was ordained a ſeuerall ſacrifice (64.) For the priuate man and the prince, a goate. But for him a ſhee goate (*x*:) for this is a bee-goate (*y*.) Nowe the male is compted a greater ſacrifice, conſidering the perfection of the ſexe. For all the people, and the prieſt, a young bullocke, But for all the people, the elders onely did put their hands vpon the head of the bullocke (*z*:) the prieſt did put his owne hand vpon it (*a*.) Now as a young bullocke is a greater ſacrifice then a goate: ſo the prieſt doth vndergoe a greater penmance and more

t Pſal. 40. 30
u Ezra. 9. 6.

64. Leuit. 4.
x Verſ. 28.
y Verſ. 23
z Verſ. 15.
a Verſ. 4

more open ſhame then al the people. Beſides, of al theſe, their offence that ſinned ignorantly, was accoũted not ſo great as theirs that ſinned wilfully. And therefore they were to offer a ram worth 2. ſhekels [b] but theſe a ram of what price the prieſt would appoint (c,) according to the meaſure and eſtimation of the ſinne (d,) Now then, though Leuiticall prieſts & ſacrifices are ceaſed, yet we that are made ſpiritual prieſts and kings with Chriſt (e,) muſt, as it were, enioine our own ſelues penance, & according to the qualitie of our ſinne, meaſure the ſacrifice of our brokẽ & contrite hart which we offer vnto God. If we had neuer ſinned but of ignorance, yet euerie one of vs ſhould be bound to offer a ram of 2. ſhekels. And what is this rã of 2. ſhekels? It is euẽ mine own ſelf, a poore ſinner (65,) that having nothing to offer but the widowes 2. mites, nay a great deale les then 2. mites, I mean my bodie & my ſoule: or rather I haue but on lie one mite to offer, only my good wil, which I muſt henceforth conforme to his wil, who being rich, became poore for me, and gaue his bodie & ſoule to redeem my bodie & ſoule from death. But now ſeing we haue

almoſt

b Leu. 5. 15.
c Leu. 27. 12.
d Leu. 6. 6. *Iuxta æſtimationem menſuramque peccati* e Reuel. 5. 1.
65 *Non habeo niſi minutaduo imo minutiſſima, corpus & ãnimam, vel potius vnum minutum vo luntatem meam: & non dabo illam ad voluntatem illius qui tantus tantillum tantis beneficiis præuenit, qui toto ſe totum me comparauit?* Bern ſerm. de Quadruplici Debito. p. 100.

almoſt as often ſinned wilfully, as either of ignorance or infirmitie, what manner of men ought we to be in humbling our ſelues vnder Gods mightie hand(f,) in iudging & condemning our ſelues(g,)in repenting as hartely as wee ſinned haynouſly,in waſhing our bed,& *watring our couch with our teares?* Euen this our Prophet ſheweth alſo very good euidẽce for this ſame doctrine els where. Haue mercy vpon me,O Lord,ſaies he,after thy great goodnes, & according to the multitude of thy mercies doe away mine offences. Waſh me throughly frõ my wickednes, & cleanſe me frõ my ſin(66). The goodnes of God is alwaies like it ſelfe,neither great nor little but abſolutely infinite. Therfore it is neuer a whitt the greater for our coũting it not little nor neuer a whit the leſſe for our coũting is not great:but though wee count it great yet it is ſtil as litle as it ſhould be,& though we count it little yet it is ſtill as great as it can bee. So that the Pſalmiſt in tearming Gods goodnes great, ſetteth foorth the greatneſſe,rather of his owne badnes, then of Gods goodnes confeſſing his owne ſinne indeede to bee great, and ſo conſequently Gods goodneſſe likewiſe to bee great,

f 1.Pet.5.6.
g 1 Cor.11.31

66 Pſal.51.2.

but yet in this reſpect only, not becauſe it can take any encreaſe of greatnes into it ſelfe; but becauſe it can giue increaſe of gladnes to him, who for a great ſin, is almoſt ouerwhelmed with as great a griefe. The ſame may be ſaide of Gods mercies that they are neither many nor fewe, but as his goodnes is incõprehenſible, ſo his mercies are innumerable. Neuertheleſſe the Prophet ſticks not to ſay, According to the multitude of thy mercies, do away mine offences. As if hee ſhould haue ſaid, According to thy mercies, doe away the multitude of mine offences. The multitude then, to ſpeake properly, is not of Gods mercies, but of mine offences, & yet ſeeing the mercies of God are as many as all mine offences, nay a great manie more then all the offences of al the world, therfore hee mentions a multitude of Gods mercies. Becauſe nothing can aſſwage the multitude of ſorrowes which ariſe in my heart (*b*,) for the multitude of my offences, but the multitude of Gods mercies. The multitude of mine offences asking indeede, as on Gods behalfe a multitude of mercies, ſo on my behalfe a multitude of *teares*. And therfore he ſaies alſo

h Pſal. 94. 19.

wash

wash me throughly, or as it is in the latin translation (67,) wash me yet more. Wash me and wash me and yet more, againe & againe, wash me throughly from my wickednes, & cleanse me from my sin. For euen as a vessel that hath bin tainted with poison or some infectious liquor, will not be cleane with once washing, but must be often scalded, & throughly washed, before it will be sweet, so having heretofore possessed my vessell in impuritie i though I now wash me with niter, and take thee much sope, yet mine own vncleannes is still marked before thee (k,) onely thou O Lord canst wash me throughlie, who am grieued throughlie, because I haue beene throughlie defiled. And indeed though I cannot wash my selfe throughlie, yet I am sure thou hast washt me thoroughlie, because I haue repented me thoroughlie. I haue mingled my drinke with weeping (l,) and my teares haue bin my meate day & night m: nay Euerie night I wash my bed, and *water my Couch with my teares*. It is a cleare case then, that a great act of sin must be bewailed with a great act of repentance. For the raising of *Lazarus*, which hath been dead foure daies

67 *Amplius lauame.*

i 1 Thes. 4. 4.

k Ier. 2. 22.

l Psal. 102. 10

m Psal. 42. 4.

requireth the greateſt groaning and weeping the greater ſinne, as of the Prieſt or volũtary, or ſuch like, requireth the greater ſacrifice: if I haue cõmitted great wickednes, except I ſhew great repentance I cannot obtaine great mercie: if I haue bin throughly defiled, except I be throughly waſhed, I cannot be throughly cleanſed, And therefore the holy Prophet, that he may obtaine great mercy, & that he may be throughlie waſhed, ſaith here, Euerie night I waſh my bed, and water my couch with my teares,

To returne then where I left, and ſo to make an end, S. *Auſtins* two compariſons of a ſhower of teares, and of a floude of teares, may ſeeme to ſome verie incredible, & much more theſe three amplifications of the Prophet *Dauid*. Eſpecially if we read theſe words, as I haue noted they are in the Hebrew, Euerie night I *cauſe* my bed to *ſwim*, and I *melt* my couch with my teares. But howſoeuer they may ſeeme to be, they are I graunt very hyperbolicall: yet ſo as the meaning of them is plain enough. As if he ſhould haue ſaid, I doe not indeed cauſe my bed to ſwim in ſhowers of teares, neither doe I melt my Couch with floudes of teares: but yet if euer anie

man had done ſo, or if it were poſſible a-
ny man could do ſo, then my repentance
is ſo great, & my teares ſo abundant, that
I thinke verily whoſoeuer is one, I ſhould
be an other, which ſhould cauſe my bed
to ſwim, & my couch to melt ſeeing, Eue-
rie night I waſh my bed, & *water my couch*
with my teares. Therefore they which can
gather no good meaning out of theſe
words, do conſider, neither how fearefull
the wrath & indignatio of God is, nor yet
how horrible is the ſenſe of ſin. *Auguſtus*
Ceſar(n) of whome I ſpake before, hea-
ring of them talk in his court what a huge
ſum of money a certaine Knight in Rome
owed at his death, and that all his goods
were to be ſolde to make payment of his
debts, cōmaunded the maiſter of his war-
drope ro buy for him that bed, wherein
this knight vſed to lie. For (ſaies he (68) if
I cannot ſleepe ſoundly in that bed wher-
in he could ſleepe that owed ſo much, the
ſurelie I ſhal ſleepe in none. If this famous
Emperor thought it a matter almoſt vn-
poſſible for him to ſleepe quietly in his
bed which was ſo deepely in debt; what
would he haue ſaid, if Chriſt who was
born in his time, had bin bred in his hart,
(o) I meane, if hee had ſeene by the light

n Relata ad ſe magnitudine aeris alieni quā quidam Ieques Romanus dum vixit celauerat culcitram emi cubicularem in eius anxiome ſic hi iuſſit.

68 Et præceptum mirātibus hanc rationem reddidit, Habenda eſt ad ſommum culcitra, in qua, ille cum eautum deberes, dormire potuit. Macrob. Satur. l. 2. c. 4

o Gal. 4. 19.

of Gods word, that no debts are comparable to ſins? And therefore if that poore Knight could hardly ſleepe in his bedde, then that ſeruãt which oweth his maſter ten thouſand talents (*b*) (alas alas which of vs all, beloued, if we remember our ſelues well, is not guiltie of ſo many ſinnes?) can hardly take any reſt. This, if the Emperour had knowne, hee would rather haue bought *Dauids couch*, that he might not haue ſlept for bewailing his ſinnes, then this bankrupts bed that hee might haue ſlept, notwithſtanding all his cares. For theſe, theſe, euen our ſinnes, theſe are the debts which ſo trouble and torment the ſoule, that a man were better haue many common wealthes in his head, yea the cares of all the world in his head, then be diſquieted & diſtracted with them: wherefore, deare Chriſtians, if we be in good health, let vs be thankfull to God for it, & let vs account it a ſpecial bleſſing without which all worldly bleſſings are nothing, & let vs vſe it as all other good gifts of God to his glory, & the good of one another. If contrariwiſe it pleaſe the Lord at any time to viſite vs with ſickneſſe, let vs not in this caſe deſpaire neither. But firſt what

p Matth. 18, 24.

whatſoeuer other cauſes we may cóceine let vs ingẽiouſlie acknowledge one cauſe of our ſicknes to be our ſinnes. For if we would preuent the iudgemẽts of god by timelie repentãce, & iudge our ſelues, we ſhould not be iudged of the Lord. But becauſe men wil not whẽ they are in health thinke of him that giueth health, therefore oftentimes they are ſick, & now and then alſo fal aſleepe (q). For euen as malefacters which wil not by gentlé means confeſſe their heinous crimes, are by racking or ſuch like tortures enforced to cófeſſe: ſo when grieuous ſinners can ſee no time to repent, God in his iuſtice, or rather indeede in his great mercie, doth as it were racke them vpó their couch with ſickneſſe & bodily pains, that they may be conſtrained to confeſſe their ſinnes, & ſo may be freede of two ſickeneſſes, their bodies ſickenes, and their ſoules ſickenes both at once. O happie, happie men are they, which when they are yong, remember their Creator before they be old (r) & when they are in health confeſſe their ſins, & forſake thẽ before they be ſick (ſ). And yet, good louing brother, if thou happen to be ſick, be not in any caſe, as I

q 1. Cor. ii. 30

r Eccleſ. 12. 1

ſ Prou. 28. 13.

ſaid before, be not altogither diſcouraged by it. But in the next place, remẽber that thy ſickenes is nothing els, but Gods fatherly viſitation to do thee good, & eſpecially to moove thee to repentance. Liſten a little Harken I ſay. Doeſt thou not heare him rapping aloud, and knocking hard at the dore of thy hard hart, & ſaying to thee, whoſoeuer thou art; Maiden ariſe, Young man ariſe; *Lazarus* ariſe and come forth. Awake therfore, awake, thou that ſleepeſt (*t*,) and ſtand vp from death, & Chriſt ſhall giue thee liſe. Say with the ſpirituall ſpouſe: In my bed by night I ſought him whome my ſoule loueth (*u*,) Saie with this our Prophet; Did I not remember thee vpon my bed, & meditate of thee in the night ſeaſon (*x*)? Looke not ſtill to haue pillowes ſowed vnder thine elbowes, neither bolſter vp thy ſelfe anie longer in thy ſinnes (*y*). Lie not vpon thy beds of iuorie, neither ſtretch thy ſelfe vpõ thy couch (*z*): but euery night waſh thy bed, *& water thy couch with thy teares*, Behold, ſaieth thy heauenly husband (*a*) I ſtand at the dore and knocke, if anie man heare my voice and open the dore, I will come in vnto him, & wil ſup with him, & he with me. And again (*b*,) Opẽ vnto me, my ſiſter, my loue, my doue, mine vnde-

t Eph. 5. 14.

u Cant 3. 1.

x Pſal. 63. 7.

y Ezec. 13. 18

z Amos. 6. 4.

a Reuel. 3. 20.

b Cant. 2. 5.

filed,for my head is full of dewe, and my locks with the drops of the night. Wherfore ſeeing Chriſt knockes ſo loud at the dore of my heart for repentance,knocke thou as loud at the dore of his mercy for pardon:ſeeing he would ſo fain haue thee turn vnto him & heare his voice, be thou as willing to cal vpó his name that he may heare thy voice:ſeeing he is ſo forward to ſup with thee by receiuing thy prayers,be thou as deſirous to ſup with him by obtaining the benefit of his paſſió, euen the remiſſion of thy ſinnes. And as he ſaies to thy ſoule;Open vnto mee, my ſiſter,my loue,my doue,mine vndefiled:ſo be thou bold by faith to turn the ſame words vpó him again,& ſay, Open vnto me my brother, my loue,my doue, mine vndefiled, for my head is full of dew,& my locks with the drops of the night. And why is my head full of dewe,and my locks with the drops of the night? Becauſe euery night I waſh my bed,& *water my couch &c.* Then, deare chriſtian brother, then thy ſicknes ſhall not be vnto death, but for the glory of god (*e*) For God will turn all thy bed in thy ſickneſs (*d*) And ſo whereas before it was a bedde of ſicknes,hee wil turne it into a bed of health: whereas a bed of paine and

e Iob.11.4.
d Pſal.41.3.

griefe, into a bed of reſt & cõfort: where a bed of teares & repẽtance, into a bed of toifull deliuerãce. Remẽber thy ſelfe wel. At leaſt wiſe as well as thou canſt, & well enough, what happened to *Iob*, who was ſick, & ſore all his body ouer, & had not a couch neither to lie on, but was fain to lie on a dunghil? Did not al this turne to his great good, when as the Lord did bleſſe his latter end much more then his begin-

e Iob.42.10. ning(*e*)? What happened to *Ezechias*, who had ſẽtence of death gon out againſt him? Did not he lying ſick in his bed turn him toward the wal & weep, & got the ſẽtẽce

f Eſa.38.6. of death reuerſed, & 15. yeares more added to his life(*f*)? What happened to the ſick of a palſey, who was let down throgh the tyling bed and al in the midſt before Ieſus? Didnot Chriſt with one word in an inſtant heale him, ſo that he tooke vp his bed & departed to his own houſe praiſing

g Luk.5.25. god(*g*)? what happened to the man which had bin ſicke 38. yeares and was not able to ſteppe downe into the poole? Did not Chriſt ſaying but; Riſe, take vp thy bed,

h Ioh.5.8.& 9 & walk; cure him ſo, that preſently he was made whole, & tooke vp his bed, & walked(*h*)? What happened to *Eneas*, who was ſick of the palſey, as one of theſe two that

that I ſpake of laſt, & had kept his bed 8. yeares, as the other of them? Did not S. *Peter* ſaying but thus vnto him, *Eneas*, Ieſus Chriſt maketh thee whole, ariſe and truſſe vp thy couch; ſo reſtores him, that immediately he aroſe (*i*) What hapned to S. *Paul* who was preſſed out of meaſure paſſing ſtrength, ſo that hee altogether doubted euen of life? Did not the Lord whē he had receiued the ſentēce of death in himſelf, deliuer him frō this great danger (*k*) What hapned to S. *Pauls* fellow-ſouldier *Epaphroditus*, who was ſick, & no doubt ſicke very neare vnto death? Did not the Lord ſhew mercy on him, & giue him health againe, to the great ioy of the Philippians, and generall good of all the Church? what hapned to holy *Dauid* in this place, who ſaith of himſelfe, O Lord, I am weak, my bones are vexed, my ſoule alſo is ſore troubled; I am wearie of my groanings, euerie night I waſh my bed, & *water my couch with my teares*? Did not the Lord finding him in this miſerable pickle & plight, deliuer his ſoule from death, his eies from teares, & his feet from falling[m]? So that in thankefull & ioifull maner hee triumpheth & ſaith, the Lord hath heard the

i Act. 9. 33. 34

k 2 Cor. 1. 8. 9

l Phil. 2. 27

m Pſal. 116. 8.

the voyce of my weeping: the Lord hath heard my petitiō: the Lord wil receiue my praier. Euen as S. *Paul* sayth; He hath deliuered vs from so great a death: & doth deliuer vs: in whom also we trust that yet hee will deliuer vs (n,) O faithful & deare louing Lord? He hath deliuered, he doth deliuer, he will deliuer. He neuer yet hath forsaken, he neuer doth forsake, he neuer will forsake, those that put their trust in him. For tel me, my good brother, if thou canst tell any thing, tell me, did Christ so miraculously restore *Iob*, restore *Ezechias*, restore the man sick of the palsey, restore the bedred man, restore *Eneas*, restore S. *Paul*, restore *Epaphroditus*, restore king *Dauid* to their former health, & can he not restore thee? Did hee restore the most of these, whē he was crucified vpon earth, and can he not restore thee now he is crowned in heauen? Is his arme now shorter, and his power lesser, then it was then? where I maruell, where is the Centurios faith? Christ said then, I haue not found so great faith in all Israel (o,) now if he were among vs, he might say, I haue not found so great faith in all the world. The Centurion beleeued though Christ came not vnder the roof of his house, but spake

n 2. Cor. 1. 10

o Matth. 8. 10.

the word only, his ſeruant might be healed wel enough: & doſt thou think Chriſt cannot heale thee, except he come in perſon, & ſtand by thy bed ſide, & take thee by the hand, & rayſe thee vp? For ſhame away with ſuch infidelitie. This is a thouſand times worſe then all the ſicknes of thy body. Nay rather aſſure thy ſelfe, if God ſay but the word, thou ſhalt ſoon recouer & haue thy health better then euer thou hadſt, & liue many happy & ioyfull daies after. Therefore mind thou onely that which belongeth to thee: that which belongeth to God, meddle not with it, but leaue it wholy vnto him. It is thy part to bewaile thy former ſins, & in bewayling them, *to water thy couch with thy teares*, to cry to the Lord for mercy & forgiuenes to reſolue with thy ſelfe ſtedfaſtly hereafter, if it pleaſe God to giue thee thy health againe, to lead a new life, This belongs to thee, & therfore this thou muſt meditate of, & imploy thy ſelf about day & night: but whether thou ſhalt recouer or not recouer, that belongeth to God. That reſts altogether in Gods pleaſur & wil. If thou doſt recouer thou haſt thy deſire. Or rather perhaps not thy deſire. Seeing the holieſt and beſt men of all incline neither

this way nor that way, but wholly resign themselues, as in all other things, so especially in this case to Gods will (p.) Or if they determinately desire any thing, it is for the most part to be dissolued, & to be with Christ (q.) but suppose thou desire to recouer, and recouer indeed. Then as thou obtainest thy desire: so thou must performe thy promise, the promise thou madest when thy body was grieued with sickenesse and paine, when thy soule was oppressed with heauines, whē thou *watredst thy couch with thy teares*. And what was that promise? Namely, as I saide before, that if it pleased God to giue thee health againe, thou wouldest loue him more sincerely, serue him more obedientlie, tēder his glory more dearelie, follow thy calling more faithfully, then thou hast done. If thou hast offended him with pride, to humble thy selfe hereafter: if with dissolutenes to be sober hereafter: if with couetousnesse, to bee liberall hereafter: if with conuersing with the vngodly, to abandō their company hereafter, & to say as it is in the Psalme: Depart from me yee workers of iniquity, for the Lord hath heard the voice of my weeping. This if thou conscionablie & cōstantlie perform

p Non mea, sed tua voluntas fiat.

q Phil. 1. 23.

then in a good houre(as we ſay) and in a happy time thou didſt recouer. But ſuppoſe thou deſire to recouer,& yet,neither thy ſelfe ſçe any likelihood, nor God ſee it good thou ſhouldſt recouer. Thē harty repentance and *watering thy couch with thy teares* is moſt of all neceſſary. That the feare of death may not affright thee, but beeing truly penitent at thy departure, thou maieſt be ſure to depart in peace(r) And ſo God granting not thy wil,but his wil,may indeed grant both thy wil,& his wil. Thy will,which is not ſimply to recouer,but cōditionally if God wil:& his wil which is not to haue thee lie languiſhing any longer in this warfare,but to triumph for euer in heauē (s) O bleſſed teares are theſe,which are recompenſed with ſuch high happines, & ſuch ineſtimable commodities. As namely, freedome from all ſins,paſt,preſent, & to come:deliuerance from all the miſeries and trouble of this wofull world:conſūmation of holines,of humblenes,of purity,of deuotion,of al other chriſtian vertues,which were but begun & vnperfect in this life:putting away of all corruption & mortality, & putting on the royall robe of immortality and bliſſe

r Luk. 2.29.

s *Aliquando ſanctis non recipiendo quod petunt magis exauditur, quam exaudiretur ſi illud reciperent. Plus enim non recipiendo beatus Paulus exauditus eſt, quam ſi illud recepiſſet pro quo (ſicut ipſe ait) ter dominum rogauerat. Exauditus eſt igitur,ne exaudiretur. Non enim niſi bonum Apoſtolus quærebat, quamuis illud non bonum ſibi eſſe non intelligebat Exauditus eſt igitur recipiendo bonum ne exaudiretur recipiendo non bonū. Qui enim ſibi bonū non quærit dum ſe ſib;*

bonum quærere putat si id recipiat quod quærit, non exauditur: si non recipit, exauditur. Deus igitur qui non aliud nisi quæretis affectū considerat, bonū ei credidit quisse bonum quærere credit, etiam si sibi non sit bonum quod quærit, Emisse hom. iulianqs maioribus. p. 138.

blisse. For that which hapned to Christ shall happen to thee also, because by faith thou art not only in soule, but euē in body vnseparably vnited and ioyned vnto him, being by vertue of this mistic all vnion made bone of his bone, & flesh of his flesh. Therefore as he, from that agonie, wherin he praied with strong crying and teares, from that crosse wherein hee commended his spirit into his fathers handes, from that graue wherin death for a time seemed to insult & to trample vpon him rose vp againe, & ascended farre aboue all heauens, and now sitteth at the right hād of glory, so thy soule shall certainely be in the hand of God, & thy very body also, after it hath a while rested from *watering thy couch with thy teares*, & from all other labors of this life shal be raised vp againe, & caught vp in the clouds & shal togither with thy soule for euer raign with Christ in the lise to come. Which God grant to vs al for the same our blessed Sauiour Iesus Christs sake, to whom with the Father and the Holy Ghost, be all honour and glory, power and praise, dignitie and dominion, now and euermore. *Amen.*

FINIS.